THE TRUTH OF GOD CLEARED,

And above the

DECEITE ADVANCED,

Which is proved to be the same that ever was in all Generations.

By one of that number who in scorn are called Quakers,

Edw. Bourne.

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TO THE READERS.

Readers,

VVHoſo ſhall read this ſame', let meekneſs and moderation guide you, and do not reject nor diſregard that which you have not proved and tryed, leſt you ſpeak evil of the the things you know not; but try it by that which will render every thing as it is, which leads to equity, and to do as you would be done unto, ſuch whoſe hearts are honeſt, and do deſire to live to God, if they did but know the truth, whoſe breathing is after righteonſneſs, ſuch may receive ſatisfaction, who ſhall receive the truth in the love thereof; but for ſcoffers and ſcorners, I take little notice of, whoſe folly is manifeſt to the ſober-minded. That which my ſoul longeth for, is, To ſee righteouſneſs eſtabliſhed in the Earth, that Juſtice and Equity might ſtream forth as a River; I having been preſſed in ſpirit thereunto, have written this, that I might have the anſwer of a good conſcience with the Lord, unto whom all muſt give an account, vvho will reward every one according to their works, and herein is my love reached forth to others, that they may turn to the light, that from the Lord God they may receive refreſhment, and find ſatisfaction, as I have done; To whom be praiſe and Dominion for ever, who hath counted me worthy to ſuffer for the teſtimony of his glorious Truth.

E. B.

THE TRUTH of GOD CLEARED,

And above the

DECEIT

Advanced, &c.

LET all fleſh be ſilent before the Lord God for ever, who is appeared in the Riches of his love, and is become the Teacher of his people himſelf, who hath given his Son for a Covenant of Light, and for Salvation to the ends of the Earth, who is the Light of the world, and lighteth every man that cometh into the world, the end is, that all men through him might believe.

And know this of a truth, all that ſhall read the ſame, that there is no other way that leads to God, but by taking heed to the Light which Chriſt hath enlightned ye withall, to be guided by it alone; this is that which *Paul* teſtified of, who (ſpeaking of them which held the truth in unrighteouſneſs) ſaid, *That which may be knowne of God, is manifeſt in them,* Rom. 1. 18, 29. *for God hath ſhewed it unto them;* and this is that Grace of Tit. 2. 11, 12. God which hath appeared unto all men, which taught the 2 Pet. 1. 18, 19, 20. Saints to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world; and the ſure VVord of Propheſie which *Peter* declared of, is the ſame, unto which you do well to take heed, until the day dawn, and the day-ſtar ariſe in your hearts, and by this the ſure Foundation may be known, and not by any other way, even the Rock upon which Chriſt ſaid he would build his Church, againſt which the Gates of Hell ſhall not prevail; and no other Foundation can any man lay, but that which

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is laid already; The Lord said, *I will lay in Sion for a Foundation, a tryed Stone, a precious Corner-Stone, a sure Foundation*; Isa. 28. 16
This is the Stone which is set at naught by you builders, (said the Apostle) which is become the head of the Corner, Christ the Light of the World was set at naught by the builders in the Apostles time, and so is he set at naught by the builders in this age, who stumble at the Light, and say it is not sufficient to lead to God, and call it a natural Light, and so shew that they are in the same ignorance, and darkness, and blindness, as others were in before, who stumbled at the Light. This is him which the Scriptures declare of, *Who came into the World, and the World was made by him, and the World knew him not; he came unto his own, and his own received him not; but to as many as received him, to them he gave Power to become the sons of God.* Joh. 1. 10, 11, 12. Read and understand, every one, with the Light which Christ hath enlightned you withall, and consider in the fear of the Lord, for it is an earnest thing; Who can say that there is not something in them which calls to purity and holiness, and to walk blamelesly before the Lord, which never consented to your evil deeds, but always did witness against them, and let you see that you should not do so: Therefore all that shall read this, be satisfied herein, that this is the manifestation of the Spirit, which is given to every man to profit withall; and the not taking heed to it, is the cause of condemnation.

Therefore hear this, and know ye assuredly, (all ye that breath after the living God) that the Way which leads to him is nigh you, and the Way is the same now, as ever was in all generations, and Christ is the same yesterday, to day, and for ever, who hath inlightned every man that cometh into the World with the true Light; this was the Rock that followed the children of *Israel* in the Wilderness; and the Spirit of Christ was in the Prophets, who testified beforehand of the sufferings of Christ, and of the glory that should follow: *Moses* the Servant of the Lord said to the children of *Israel, This Commandment which I command thee this day, is not hidden from thee, neither is it far off; but* (saith he) *the*

Word.

*Word is nigh thee in thy mouth, and in thy heart, that thou maist do it, Deut.*30. 11,12,13,14,15,16. And the Apoſtle ſaid, *The Word is nigh thee, in thy mouth, and in thy heart, that is, the Word of Faith which we preach, Rom.*10.5,6,7,8. Chriſt ſaid, *The Kingdom of God cometh not with obſervation; neither ſhall they ſay, Lo here, or lo there; for behold, the Kingdom of God is within you*; and *John* ſaid, *The Annointing abideth in you, and you need not that any man teach you, but as the ſame Annointing teacheth you, and is truth, and is no lye.*

Therefore all people, high aud low, of all Degrees, take heed, and hearken diligently to the Light vvhich Chriſt hath enlightned you withall, that your ſouls may live; and learn of Chriſt to be meek and lowly in heart, that in him your peace may be, though in the World you may have tribulation; and be ye Followers of him, who for the joy that was ſet before him, endured the Croſs, and deſpiſed the ſhame, and is ſet down at the right hand of the Father; and regard not the reproaches that the World may caſt upon you for the ſake of Chriſt, but accoun t it greater Riches then the Treaſures of *Ægypt*; *Moſes* choſe rather to ſuffer affliction vvith the people of God, then to be counted the Son of *Pharaohs* Daughter; he choſe rather to ſuffer with them, then to injoy the pleaſures of ſin for a ſeaſon; for he had regard to the recompence of Reward. Therefore fear the Lord God, and come to repentance; forſake that which is evil, and follow that which is good, that the Wiſdom which is from above, you may receive, and be guided by it alone, which is pure, and peaceable, and gentle, and eaſie to be intreated, ful of goodFruits, that you may know the LordGod to be your Teacher, & his Law written in your hearts, & his Spirit put in your inward parts; this is the Covenant vvhich the Lord ſaid he vvould make vvith theHouſe of *Iſrael*, *Heb.* 10.8. And ceaſe from following of ſuch as ſay they are Miniſters of Chriſt, but are found to be out of his Doctrine, and in the ſteps of the falſe Prophets, who preach for hire, and divine for money, and are called of men Maſters, which Chriſt cryed vvo againſt; and he is the ſame for ever, and

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the vvo is to such now as are found in their steps which Christ cryed wo against, *Matt.*23. if you vvould own Christ, then own his Words; but if you deny his Words, do you not deny him? Consider, VVhy do you call him Lord, Lord, and do not the things which he commands? But by the pure Light of Christ which hath shined in our hearts, to give us the knowledge of the glory of God in the Face of Jesus Christ, do we see them to be out of his Doctrine, and in the steps of the false Prophets, and therefore with the Light we cry vvo against them. Consider; Did ever the Ministers of Christ sue men at the Law for Tythes, and recover trebble damages, as some of these have done, as may easily be proved? VVas ever the Ministry of Christ attended vvith persecution, as this is? VVas ever any sent to prison for speaking in their Assemblies, or for asking a sober question? And do you believe that such are Christians that are strikers, and fighters, and are ready to murther, vvho hale out of the Synagogues, and before Magistrates, such vvhich the Lord doth send amongst them? But Christs Words are fulfilled, vvho said to his Disciples, *Ye shall be brought before Rulers for my sake, for a testimony against them, and they shall scourge you in their Synagogues, and ye shall be hated of all men for my Names sake, but he that endures to the end, shall be saved*; and in this have vve hope, and in him have vve peace, who is the Light of the World, and they who follow him shall not walk in darkness, but shall have the light of life: *If our hope were in this life onely, we were of all men, most miserable, who have no helper in the Earth, but in the Lord alone is our trust; and the Lord is my portion, saith my soul, therefore will I trust in him; but the portion of the Beast, and the portion of the false Prophet, is in the Lake, where the fire is not quenched.* Matth. 10. 17, 18.

Therefore all people which shall read this, be warned and fear the Lord God of Heaven and Earth, who is the God, and changes not, who lives for ever; and take heed to the Light which the Son of God hath enlightned ye withall, that it may guide you in every thing; *God, who at sundry times, and in divers manners spake to our Fathers by the Prophets,*

phets, hath in these last dayes spoken unto us by Son, who is the brightness of his Fathers glory; Therefore hear him; this is that Prophet whom *Moses* spoke of, whom God would raise up, and it shall come to pass, that every one which will not hear that Prophet, shall be destroyed from amongst the people. Now he that receives not the Light which Christ hath enlightned him withall, he hears not this Prophet; and let such read their portion, which is, To be destroyed from amongst the people.

Therefore seek the Lord while he may be found; call upon him while he is near; let the wicked forsake his Wayes, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him; obey the light of Christ in your consciences, and kiss the Son lest he be angry, and ye perish from the way when his Wrath is kindled but a little; blessed are all they that put their trust in him. Wherefore repent and bring forth fruits to God; for the Lord will not be mocked; and know this, That such as you sowe, such shall you reap; he that sowes to the flesh, shall of the flesh reap corruption; and he that sows to the spirit, shall of the spirit reap life everlasting; the Axe is laid to the Root of the Tree, and every Tree which bringeth not forth good fruit, is to be hewn down, and cast into the fire.

All who profess Christ, priests and people, may we reason with you, and try you by your fruits whether you do possess him? Have you learned of Christ to be meek and lowly? Have you learned of Christ to love your Enemies? Have you learned of Christ to bless them that curse you, and to pray for them which despitefully use you, and intreat you? If you say you have, Then why doth persecution attend your Ministry? VVhy do your Hearers offer violence to such as the Lord sends amongst you, who offer no violence to them, but are as Lambs amongst VVolves? Are they not through envy haled before Magistrates, and sent to prison, though they come in meekness, and in the fear of the Lord, to warn you of the evil you live in, that you might forsake

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take it and turn to God by repentance, the Scriptures declare that he that hates his Brother is a murderer; Christs command is sweare not at all. Do you & your hearers obey him herein? clear your selves if you can, and because of Oathes the land mourns; but surely the Lord will plead the cause of the Innocent, and save them that trust in him, but it will go ill with them that gain-say the truth.

Search the Scriptures and see whether ever such fruits did attend the Ministers of Christ, but for the sake of Christ they suffered as it is written: *For thy sake we are killed all the day long, we are accounted as Sheep for the slaughter.*: But said the Apostle; *Who shall seperate us from the love of Christ; shall tribulation or distress, or persecution, or famine, or nakedness, or peril or sword? Nay in all these things we are more then Conquerers through him that loved us*: They approved themselves as the Ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, &c. And the Apostle said, *All that will live godly in Christ Jesus shall suffer persecution*: Christ said to his Disciples, *If the world hate you, you know it hated me before it hated you, if you were of the world the world would love his own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you*: The Servant (said He) *is not greater then his Lord, if they have persecuted me, they will also persecute you, if they have kept my sayings, they will keep yours also*: But in him have we peace who said, *Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of Heaven, Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsly for my sake, rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets that were before you*: And others had tryals of cruel mockings, yea moreover of bonds and imprisonment; wherefore as the Apostle said, *Seeing we also are compassed about with so great a Cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race*

Rom. 8 36,37.

2 Cor. 6.4 5,6, &c.

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that is set before us, looking unto Jesus the Author and finisher of our faith, Who for the joy that was set before him, endured the cross, dispiseing the shame, and is set down at the right hand of the Throne of God. Come you Professors Teachers and People, may we reason with you and try you further whether you be Possessors, what do you believe of them who put Christ to death, and yet builded up the Tombs of the Prophets, and garnished the Sepulchers of the righteous, and said if they had been in the dayes of their Fathers they would not have been partakers with them in the blood of the Prophets; would not you have joyned with them in puting Christ to death; had you been in those dayes? If you say you would not, who shall believe you, while envy and hatred and persecution attends you, who persecute him in his members, now where he is made manifest; therefore as Christ said, *Fill up then the measure of your Fathers, ye Serpents, ye generation of Vipers, how can ye escape the Damnation of Hell? what ever you professe, though you may talk of the Scriptures, and Christs words, and the Prophets and Apostles words, yet being found out of his Doctrine, and in the same nature as they were in, who put Christ and the Prophets to death, it is a sure testimony that you doe not possess him.*

Mat. 23. 29, 30, 31, 32, 33.

You that are wise and have an understanding beyond many, so that by your own naturall wisdom and reason you may dive deeper into the knowledge of things then others, yet stumble at the truth, and stumble at the light, by all your wisdom you cannot find out the things of God, the reason is because you are not turned to that which gives the knowledge thereof, which is the light, which Christ hath enlightned you withall, this is foolishnesse to your wisdom; but indeed this is it which leads to the true Heavenly wisdom, he that hath an eare to hear let him hear it, and he that can receive it let him, all that ever yet knew the Lord ever since the world began, it was by taking heed to that which God had made manifest of himselfe in them, this is the light which shines in darknesse, and God

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who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ, while you seek to know the Truth by Books and Authors, who were not come to that of God in them; your labour is in vain, it will profit you nothing; the Prophets and Apostles being come to this; the end of their Writing and Speaking was to bring others to the same, that is, The manifestation of the Spirit, which is given to every man to profit withall; hear what the Apostle said, *He that will be wise, let him become a fool, that he may be wise*; and said he, *We are fools for Christ sake.* Therefore to the light which Christ hath enlightned you withall, turn your minds, and receive the kingdom of God as a little child, and be willing to learn of him, else you cannot enter therein; therefore to it incline your minds, that you may be made wise indeed: the Wisdom of this World is foolishness with God; and they who are wise therein, their Wisdom will fail them; the understanding of the prudent shall come to nought; the Lord will bring it to pass: Therefore be content to be stript of that, and to part with that knowledge which you have not come rightly by, and wait at Wisdoms Gate, to be instructed there; for whoso findeth it, findeth life, and shall obtain favour of the Lord; but he that sinneth against the Light, wrongeth his own soul, and all they who hate it, love death.

You Lawyers, take heed of self-ends in all you do, and do nothing contrary to the righteous Law of God, which is just and equal; but speak the truth from your hearts, and do to others as you would be done unto; now if you act otherwise, he which searches the heart, and tryes the reins, knows it, who hath a Witness in you, which is pure, which is the light of Christ in your consciences, which will be your condemnation.

And all you who are in power to judge and determine of causes and controversies between man and man, have no respect to any mans person, but let that which is just take place, and judge as you would be judged of the Lord, the

righteous Judge of Heaven and Earth, before whom all must appear to receive according to the deeds done in the body, whether they be good, or whether they be evil. Therefore take heed to the Light which Christ the Son of God hath enlightned you withall, that you may know the Law of God written in your hearts, and the Lord God to be your Law-giver, you being subject to him alone, in every thing doing that which is just and equal, and as you would be done unto; and herein will be your peace, and the light of Christ in your consciences will justifie you; but if you do otherwise, the light which lets you see it will be your condemnation.

Hear this you Professors, Priests and People, The Fruits of the Spirit is, love, joy, long-suffering, forbearance, meekness, gentleness, and the like, and when I see these fruits proceed from you, I may have some ground to believe that you do possess what you profess, but while I find it otherwise, you being in envy, persecution and strife, it is a sure evidence to me that you are out of the life of him whom you profess, though you may have the Prophets Words, and Christs Words to talk of, yet being found out of their practices, and in the same nature as they were which put the Prophets and Christ to death, it is a sure testimony that you are out of the life which they were in, he that lives in envy, is in the nature which *Cain* was in, who slew his Brother, he that denies the light, is in that nature which *Corah* was in who gain-said the truth, and was swallowed up of the Earth, and he that receives the Wages of unrighteousness, is in the error which *Balaam* was in, who erred after it.

Therefore all who desire to know the truth, and live therein, and the Worship which God accepts, who is a spirit, and must be worshipped in spirit and in truth, look not for any other thing, but take heed to the Light which lets you see your evil deeds, that you may be guided thereby, loving it, this is the way which leads to life, but hating it, it will be your condemnation; and said Christ, who is the same for ever, *This is the condemnation, That Light is come into the world, & men love darkness rather then the light, because their deeds are evil.*

evil: Therefore to the Light take heed, and follow the ſame, and you ſhall not walk in darkneſs, but ſhall have the Light of Life.

And now you who are my Companions in tribulation, who are hated, and reproached, and perſecuted for the Truths ſake, whether by impriſonment, or otherwiſe, be faithful to the Lord in your ſeveral meaſures, and clear your conſciences to ſuch who live without the fear of God, and are found out of the Saints practices, as by the Lord you are required; and ſanctifie the Lord God in your hearts, and let him be your fear, and let him be your dread; and fear not the power of the Enemy, but be bold and valiant for the truth upon Earth, and follow Chriſt, who is our Leader, and the Captain of our Salvation, and lift up your Heads, for the day of your Redemption draweth nigh, and bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of evil againſt you falſly for the ſake of Chriſt, rejoice and be glad, for great is your reward in heaven.

And to the Lord God be glory, and honor, and thankſgiving in the Church of Chriſt for ever, who is appeared in the riches of his love, and is become the Teacher of his people himſelf; and let all Diſputers, and all fleſh be ſilent for ever, for he is found who could never be known by worldly wiſdom, who hath preſerved me in tumults, in bonds and impriſonments, and is become my ſupport and comforter, whoſe love I cannot expreſs, O that I may never forget the ſame.

Concerning the paſſages about my imprisonment.

BEing moved by the Lord, I went to the Idols Temple, and continued there about an hour before the Prieſt had ended; and that I might give them no occaſion to ſay that what I did was done maliciouſly, or of purpoſe, or wilfully, I forbore till all was ended by the Prieſt; for I was taught to be wiſe as a Serpent, and harmleſs as a Dove; and though I ſtood there peaceably, yet ſuffered I violence from ſome, who ſtruck off my Hat, and pluck't it off from my head, and threatned me with words; but I bore theſe things, and was willing to be eaſed of the burden that lay upon me; and when the Prieſt had done, I offered to get upon a Form; and being much preſſed in my Spirit thereunto, I ſaid I had ſomething from God to ſay or ſpeak to them, and I was willing that all might hear me, that I might be clear before the Lord God, concerning them, & I ſpake as to all people, to fear the Lord God, and repent, but the violence of ſome againſt me was ſuch, that I could not clear my conſcience to them as I would have done, but as I had opportunity, I ſpoke to them in the fear of the Lord, that I might be clear before him; and being thruſt by the violence of the people into the Grave-yard, where they compaſſed me about, I ſpoke to them again, and as I remember, the people were ſtill and quiet about me, and I look't to ſee how I might get from them; but *Richard Moore*, and *William Collins*, who is a Parliament-Man, laid hands on me, and *William Collins* ſaid they would take an order with me for making a tumult; to which I anſwered, It was not me that made it, but it was them who offered violence to me, but he haled me away by violence from the people; I have not written this out of any envy that I bear to him for it; the Lord who knows my heart, is my Witneſs in this thing: I being come before *Gervaſe Buck*, who

who is in Authority to do juſtice; but what juſtice he did me, let the Witneſs of God in his conſcience (which is juſt) and in the conſciences of all who ſhall hear thereof, judge, for I deſire no other Witneſs but that: He queſtioned me about my coming unto the Colledge, (as it is called) I anſwered, I came in obedience unto the Lord to warn the people to fear the Lord God, and repent: He ſaid, If I had a good exhortation, I ſhould take a better opportunity to ſpeak to them; but could I take a better opportunity to ſpeak to people, then when they were aſſembled together? And could the opportunity be at a better time then when the Lord required it? Let the truth judge herein. But upon the Oath of one vvhoſe Name is *Vrban Eyre*, (vvhich Oath vvas but ſeemingly) vvas I ſent to priſon, vvhere I have continued near eleven Weeks, as by the Copy of the Mittimus vvill appear. This is (as near as I do remember) in part the truth of the paſſages about my impriſonment.

Vvorceſter-Gaol, the 24*th*. of the 10*th*. Month, 1657.

Where I ſuffer for the Teſtimony of the Truth,

Edw. Bourne.

THE END.